THE

PROTESTANT EPISCOPAL PULPIT.

SERMON BY THE REV. JAMES MILNOR, D. D.

VOL. V.] March, 1835. [NO. III.

HEROISM OF ST. PAUL.

A Sermon,

BY THE REV. JAMES MILNOR, D. D.

RECTOR OF ST. GEORGE'S CHURCH, NEW-YORK.

Romans i. 16.—"*I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*"

THESE are the words of one of the greatest men who has ever adorned the annals of any nation, and are prefixed to as clear an exposition of the Gospel of Christ as is to be found in the pages of revelation. So spirited a declaration was admirably calculated to encourage boldness in the avowal of their principles on the part of the Jewish and Gentile converts at Rome; while the succeeding lucid and authoritative exhibition of all the essential doctrines of the system supplied them with a full warrant for the utmost fearlessness and courage in their promulgation. The whole epistle is characterised by a precision as to topics, a copiousness of illustration, a solidity of argument, and a decisiveness of proof, well adapted to strengthen the hands of those who had ventured to become the public advocates of the truth, as it is in Jesus; and to remove the fears, and embolden the confidence of its timid and hesitating professors.

In order to bring into view this interesting passage in such a manner as may conduce to our practical edification; let us advert,

1. To the declaration it contains:
2. To the reasons upon which it is founded:
3. To the evidences of its sincerity:—and,
4. Conclude the discussion with a practical improvement.

I. We are to advert to the declaration in the text. "I am not ashamed of the Gospel of Christ." Its impressiveness and force will be greatly increased, by considering the character and circumstances of the speaker. The illustrious reputation already ascribed to him, was intended to refer more especially, to his apostolic ministry; but our present design carries back the retrospect to his earlier history. To appreciate justly the intrepid avowal of the great apostle of the Gentiles, we must also recognize him as the persecuting Saul of Tarsus.

He was of no mean, obscure, despicable origin. On the contrary, his descent and parentage were such as to give him consequence amongst his countrymen. In a nation much indulging in the pride of ancestry, he could trace back his genealogy to Israel and Abraham. His blood had not been disgraced by any impure mixture with the enemies of his nation, or with its own apostate tribes. His family were of the faithful tribe of Benjamin, descended from Rachel, the wife of Jacob's choice, which had never, like some of its associates, deserted the worship of the temple. He was "a Hebrew of the Hebrews."

To his respectable rank by birth, was added a genius of no common order. We call on no biographer to attest this fact. He has left on record imperishable monuments to prove it. The epistle that supplies our text; those that succeed it in the sacred volume; his eloquent harangues, before Festus, Felix and Agrippa, all evince the excellence and beauty of divine grace in union with a natural intellect of the highest grade.

In the acquisitions of human erudition, also, he shone resplendent. He was brought up at the feet of Gamaliel, and "taught according to the perfect manner of the law of the Fathers." He had made a greater proficiency in his studies than almost any of his fellows, and they were of a kind calculated to raise him to distinction and honour amongst his countrymen.

To a considerable advancement in public estimation, he had already attained; for we find him zealously employed, under the Jewish rulers, in sustaining the religion of his ancestors against its apprehended overthrow by the disciples of Christ. At the very instant of his conversion, he was engaged with alacrity and vigour, in the work assigned him.

For he was not only a Jew by the accidental circumstance of birth and parentage; but he upheld the religion of his country with a tenacity and zeal, unquestionably the result of the convictions of his understanding. He manifested his sincerity by the strictness of his conformity to all the rituals and ceremonies of his profession; for "after the straitest sect of his religion, he lived a Pharisee," and "as touching the righteousness of the law was blameless;" by the probity of his moral conduct, for "he had lived in all conscience before God from his youth;" by his zeal against Christianity, which he resisted to the utmost, because it subverted the law of Moses; verily believing, that it was incumbent upon him, as a devout and sincere professor of that law, "to do many things, contrary to the name of Jesus of Nazareth."

We see, then, in the author of the declaration in our text, the descendant of an ancient family; a man liberally endowed by nature; his faculties improved by assiduous culture; possessed of an established rank and reputation among his countrymen; engaged by them in employments esteemed highly honourable; deeply rooted in the prejudices of his religion, and enforcing its doctrines and rituals with the most bigoted industry and zeal. From such a man, become a convert to Christianity, proceeds the resolute declaration, "I am not ashamed of the Gospel of Christ."

Still, however, we cannot justly appreciate this bold and fearless temper of St. Paul, without attending to the nature of the new religion of which he had now become the proselyte and champion, as well as the circumstances under which it stood in the estimation of his fellow citizens, and of the Gentile nations. To the former it is represented as being "a stumbling block," and to the latter, "foolishness." Where was the for-

midable monarch, the illustrious conqueror, portrayed by the Jews in their fond anticipation of the Messiah that was to come? He who had professed himself the Christ, answered not in their blinded imaginations, to any of the features of the wonderful personage delineated in the prophetic oracles of God. His birth and parentage ranked him, in their esteem, with other low and false pretenders to this exalted office.

In the character of his immediate followers they saw nothing but a similar exhibition of meanness and degradation. Uneducated plebians, of the humblest talents, and of the lowest occupations in the state, were the attendants and the ministers of this supposed imposter.

The unostentatious character of the system propounded by Jesus and his disciples, from which was at once rejected the appendage of any temporal authority; and the mysterious annunciation of a spiritual kingdom as its substitute, corresponded also with the unpromising appearance of the Founder and his advocates.

Similarly inauspicious to the hopes of Jewish pride and ambition, were the mild doctrines and humbling requisitions of the religion of Christ. The proud Pharisee and the licentious Sadducee, forgot, for a time, all their own quarrels and divisions that they might unite in the suppression of a system so hostile to their habits, and so blasting to their hopes.

It is true, that enlightened by the Spirit of God, some individuals, chiefly however, of inferior note, had seen the correspondence of Christ's religion with the tenor of ancient prophecy, or had yielded to the evidence of his astonishing miracles, or had become converts under the preaching of himself and his apostles; but the great body of the nation were hardened in obdurate blindness, and the supposed inability of Christ to save himself from an ignominous death, had increased their bitterness and malignity against the adherents of a man despised by them as a crucified malefactor.

If from the Jews we turn to the Gentile nations, we shall discern that the preaching of Christ crucified, was foolishness to them. Sunk in the darkness of paganism, or misled by a proud

philosophy, they were little disposed to respect a new religion, originating amongst a people whom they hated and despised, embellished by no pageantry and pomp, requiring of its professors the practice of self-denial, humility and meekness, and the abandonment of all sinful indulgences, and openly aiming direct opposition against every existing system of heathen worship, whether employed in the adoration of idols or masking itself under the vain pretensions of a speculative philosophy.

It is obvious that none of the ordinary motives of human conduct could, under such circumstances, excite any man to become the advocate and the promulgator of the Gospel of Christ. The discouragements, thus briefly glanced at, would have thrown a chilling damp on every effort, if we had not to add another of still greater magnitude. Neither priests nor people amongst the Jews, neither philosophers nor plebians amongst the Gentiles, were willing to be quiet spectators of the progress of a system intended to undermine and demolish their own. Contempt speedily rose into bitter enmity and hatred, and these passions soon openly evinced themselves in the most cruel and unrelenting persecutions. Uninfluenced by the sarcastic sneers of his former associates, or the proud scorn of the idolatrous people amongst whom he was called to labour, undismayed by the terrors of their united malice and persecution, Paul unhesitatingly avows and publishes the doctrines of a small and despised sect, and declares himself "not ashamed of the Gospel of Christ."

But whatever may be the well merited eulogy of this bold and faithful servant of God, in this courageous declaration of his purpose, we shall find abundant cause for increased admiration when we come to examine the practical evidences of his sincerity. Preparatory to this, let us

II. Secondly, inquire into the reasons by which he justified his declaration and was enabled to give it effect.

These are of primary importance. They constituted the basis upon which the whole superstructure of his christian profession and ministry was built. Without this evangelical foundation no one who names the name of Christ will be able to "hold

fast the profession of his faith without wavering." He will be "driven about by every wind of doctrine," or shrink from the declared avowal of his faith on the smallest apprehension of the contumely and reproach of the world. His reasons are condensed by the apostle into the compass of a single sentence; but an analysis of it will show that it recognizes several distinct truths, forming together such a body of argument, in favour of the Gospel of Christ, as well justified him, and will ever uphold the true believer in an undeviating constancy of attachment to its blessed doctrines, and a fearless avowal of them under "good report and evil report," under the frowns no less than the smiles of men.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth, to the Jew first, and also to the Greek."

In this summary are contained the following particulars, which distinguishingly characterize our holy religion, and are to be found in no other system upon earth.

The passage asserts,

1. The efficacy of the Gospel: "It is the *Power*."

2. Its divinity: It is "the power of *God*."

3. Its object: It is "the power of God *unto salvation*."

4. Its condition: It is "the power of God unto salvation unto every one that *believeth*."

5. Its universality: "It is the power of God unto salvation unto *every one* that believeth, to *the Jew first and also to the Greek*."

I. The power of the Gospel was evinced at its first promulgation, or soon afterwards, in a most remarkable manner. Notwithstanding the impediments to its progress already mentioned, and although it found a natural enemy in every degenerate son and daughter of Adam, yet did it soon spread in a manner that astonished its opposers. Whether we consider the humble instruments employed in its propagation, or the trifling visible means by which they operated, we must acknowledge that system to have had an inward efficacy upon the hearts of men peculiarly its own, which could have so rapidly

advanced its influence, and which, throughout a succession of ages, has continued under innumerable difficulties to maintain its sway. What human system, what conceivable plan of religion, that did not appeal to the heart with the authoritative power of the Gospel, could have thus subdued the rebellious wills of ungodly men; quickened those who were lying dead in trespasses and sins; enlightened eyes, blind to the adorable perfections of God and the beauty and excellence of moral truth; unstopped ears deaf to all other calls to duty; softened hearts obdurately bent upon the perpetration of mischief and of crime, and brought into the obedience of faith such unnumbered enemies of holiness and God?

These facts evince,

2. The divinity of the system: "It is the power of GOD." Jesus, the coequal with the Father, in a prophetic view of his approaching sacrifice, declared, "If I be lifted up, I will draw all men unto me." This work he accomplished through the agency of the Holy Spirit, whom he promised to send after his return unto the Father. By the inward operations of this celestial visitant had this christian hero been regenerated, by him was his confidence upheld, and through his continued influence upon the hearts of men is the church of Christ built up, sustained, and comforted. For his divine and gracious influences do her prayers and supplications ever ascend to the throne of God, and the benign answer of mercy is found in the uninterrupted preservation of a precious number, who "consider the Apostle and High Priest of their profession, Christ Jesus," are not ashamed of their profession, and by the help of his grace, are enabled to "serve God acceptably with their spirits in the Gospel of his Son." Every true christian, like our apostle, disclaims all reliance upon his own mere sufficiency and strength. His heart breathes forth the inspiring language of unwavering trust in the power and goodness of God. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? In God I have put my trust; I will not fear what flesh can do unto me." In consonance with these animating feelings of the

holy psalmist, were uniformly those of the apostle. "Therefore we both labour and suffer reproach," says he, "because we trust in the living God."

3. "It is the power of God UNTO SALVATION." It saves from the dominion of indwelling sin, as well as its condemning power. It proposes a plan for the reconciliation of the sinner unto God, which embraces the twofold design, of correcting and reforming all the vicious propensities of his nature, and fitting him for a course of holy obedience in this life, while it holds out to him the consoling hope of the enjoyment of everlasting blessedness in that which is to come. "The glorious Redeemer" was manifested that he might take away our sins. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

Jesus, the captain of our salvation, in tasting death for every man "destroyed him that had the power of death, and delivered those, who, through fear of death, were all their lifetime subject to bondage." By this wonderful scheme of redemption, the mercy of God delivers us from the powers of darkness, makes us meet to be "partakers of the inheritance of the saints in light," and at death translates us into "the kingdom of his dear Son."

4. But blessings of so extensive a kind are not forced upon the obstinately rebellious and perverse. They are the reward of faith, "without which it is impossible to please God," and which is therefore made the indispensable *condition* of their enjoyment. The Gospel of Christ is "the power of God unto salvation to every one that BELIEVETH." Wilful unbelievers can have no part or lot in the matter. "To as many as *received* him, to them gave he power to become the sons of God, even to them that *believe on his name*."

While Jesus Christ alone is the meritorious cause of our justification before God, faith is constituted the instrument which capacitates us for receiving the benefits of his death. Not a barren unproductive assent to the truths of the Gospel; not a bare *desire* of salvation by Jesus Christ, without a principle of virtue and holiness, but a *faith*, which, while it trusts in the

grace of the Gospel, incites to a scrupulous observance of all its precepts; a faith, which, uniting us to Jesus Christ as our Prophet, Priest and King, makes it impossible for the members of a head so holy to continue in sin; a faith that transforms the heart and beautifies the life. Such a living faith as this is the medium through which all the benefits and consolations of the Gospel flow into the heart of the believer. Without the strength and encouragement derived from this principle, the Apostle never would have made the animated declaration in our text. Instead of "glorying in the cross of Christ, by which the world had been crucified to him, and he to the world," he would have lost his spiritual vigour, and, like too many irresolute, or inconsistent Christians of the present day, would have satisfied himself with a concealed profession, or with just so much of the religion of Christ, as would have permitted his entire conformity to the maxims of the world. Instead of this, he was enabled by grace, through that faith which is the gift of God, to embrace cordially the Gospel of his Son, and "to live," as he declared, "by the faith of the Son of God, who loved him and gave himself for him."

But although the Gospel is the power of God unto salvation unto those only who believe, our text declares,

5. The universality of its extension.

It is to "EVERY ONE," "to the Jew first, and also to the Greek." The first recipients of its benefits were the favoured people of God; but they were soon extended to the Gentile world, here included, according to the accustomed phraseology of the times, under the term "Greek." This is the climax of the Apostle's condensed argument in favour of the religion which he had embraced. A universality of guilt demanded a universality in the remedy. "Christ was therefore," says St. John, "the propitiation for our sins, and not for ours only, but for the sins of *the whole world.*" St. Paul elsewhere asserts, that he "will have *all* men to be saved, and to come to a knowledge of the truth." And St. Peter adds his attestation, "that the Lord, who is longsuffering to us-ward, is not willing that *any* should perish, but that *all* should come to repentance."

Thus have we hastily glanced at the several properties of "the glorious Gospel of the blessed God," enumerated in our text:

Its inward *power;* in "turning the hearts of the disobedient to the wisdom of the just, and from the power of Satan, unto God."

Its *divinity;* as planned by the divine counsels, accomplished and promulged by the Son of God, and rendered effectual upon the hearts of men, through the agency of the Holy Ghost.

Its *object;* the salvation of a guilty world, from the ruinous effects of sin, and their appointment to everlasting happiness through the blood of the cross.

Its *condition;* a saving faith in the Redeemer, and his precious atonement, evinced by a life of devout humility and holy obedience to his laws.

Its *universality;* in embracing with the arms of mercy the whole family of mankind.

Surely we can no longer wonder that the pride of ancestry, the lustre of genius, the fruits of study, the honours of preferment, the prejudice of education, and the bitterness of opposition, should all be willingly sacrificed by the Apostle upon the altar of truth. Having his mind thus illuminated to behold in their full splendour the glories of the Gospel, we can no longer be surprised at his firm determination to relinquish all his former attachments, and thenceforth "to know nothing save Christ Jesus and him crucified."

That we may discover whether this was the rant of enthusiasm, or the vain boast of spiritual pride, let us bring these lofty declarations to the only sure test of a religious profession; a comparison with his actual conduct. This we shall do by very cursorily glancing, in the

III. Third place, at the evidences of the Apostle's sincerity.

We discover in him no hesitation in complying with the calls of duty. After his miraculous conversion, upon his journey to Damascus in the work of persecution, he "confers not with flesh and blood;" but becomes "instantly obedient to the heavenly vision." He commenced at once the labours of his

ministry; first in Arabia; afterwards openly in the synagogues at Damascus; and, during the subsequent part of his life, directed his efforts, with unparalleled fortitude and perseverance, wherever the impulse of duty directed him, both among Jews and Gentiles.

See the recent persecutor of the church, fearlessly avowing himself a Christian teacher in a Jewish synagogue, eloquently depicting to his countrymen the innumerable blessings heaped upon them by God, from their first establishment as a nation, down to the sending of his Son as the Messiah and Saviour; accusing them of their ungrateful crucifixion of the Lord of Life; asserting and exulting in his resurrection from the dead; proclaiming the forgiveness of sins, and justification before God, through his merits; denouncing all the pompous rites and ceremonies of the Mosaic law as now abrogated, and at an end, and threatening his hearers with the awful consequences of continued unbelief.

Follow him afterwards in his labours amongst the Gentiles. Behold him, instead of being flattered into the reception of divine honours, which in a moment of admiration the ignorant people would have offered him, not only rejecting them, but courageously denouncing their vain idolatries and superstitions, and labouring to bring them to the knowledge and worship of the true God.

But for the particulars of that immense body of evidence of the Apostle's sincerity, supplied by the incidents of his ministry, I must refer you to the sacred records. They are too numerous to be specifically noticed, even in the slightest manner, within the compass of this discourse. Their uniform characteristics were boldness and intrepidity. Persecution gave new vigour to his courage. "Opposition," says one of his eulogists, "was only a healthful exercise of his firmness and patience. Shame, pain, hunger, and nakedness, served but to present fresh triumphs of his faith, and to increase his rejoicing in Christ. Ingratitude feeds, rather than quenches the flame of his love, and the false apostles, who undermined his ministry, instead of resentment, excite only a holy emulation, by the superior lustre of *his* life, to cast *them* into the shade."

Hear his own affecting narrative. "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." "Of the Jews, five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep. In journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren. In weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; and besides those things, which were without, what came upon me daily, the care of all the churches." So far from ever evincing any fear of the world's reproach or persecution, he held on his undeviating course of firmness and fidelity, under all these trials, until, in the providence of God, he sealed his Christian profession, by a joyfully expected sacrifice of his life in attestation of the truth.

IV. I hasten to a close by a short improvement of the subject.

What a noble example of courage and constancy did St. Paul display throughout the whole of his Christian career!

We have seen that it was not a well established faith supported by the glitter of arms, the smiles of civil patronage, the munificence of the wealthy, or the fashion of the times, of which he was the undaunted champion. He often had occasion to maintain his evangelical warfare, his "good fight" of faith, without one human assistant. But he stood clothed with the spiritual "armour of God:" His feet were "shod with the preparation of the Gospel of peace:" His loins were encircled by "the girdle of truth:" He was "clothed with the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit." These were the weapons of defence and of attack, with which this valiant soldier of Christ "wrestled against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." For the terrors of magisterial and sacerdotal authority were ever in array before him, and he found a deter-

mined opponent in every adherent of the corrupt religion and manners of the age in which he lived.

How different in many respects are our circumstances in the present day. Our holy religion adopted as the common faith of the nation, its professors subjected to no open persecution, and its doctrines avowedly rejected by no existing sect: how thankful ought we to be for the privileges which we enjoy! How estimable should they be deemed by us, and what public and private evidences ought we to give of our gratitude to God, and our love to his crucified Son for our unspeakable blessings!

Let us then, if *we* would be inspired with the heroism of St. Paul, examine ourselves for the purpose of ascertaining the grounds of our religious profession. Let us see whether they be like the great Apostle's, firm and solid, or so slight and unstable, that the persecution of a sarcasm or a sneer, shall more avail to hinder a bold avowal of our faith, and an undeviating adherence to the precepts of the Gospel, than all the terrors which assailed the Christian hero, whose example we have now exhibited to your view.

It is of infinite moment to our steadfastness in the path of duty, and to our hopes of the glorious rewards of our religion, that it should be built upon the foundation that God has laid. Let it then be our inquiry, whether we have adopted our principles of faith, and our rules of conduct, under such impressions of their importance as are manifested by St. Paul in the passage which we have discussed. Do we derive our title to the honoured name of Christian, from the mere circumstance of having had our birth and parentage in a land where that religion is professed? Or have we become new creatures in Christ Jesus, exercised a lively faith in the blessed realities of his Gospel, and thereby experienced it to be "the power of God" to the salvation of our souls, from the dominion of sin, from its abhorrent pollutions, and from the condemnatory sentence of God's violated law? This alone will enable us to stand up as courageous advocates in the Redeemer's cause. That "hope" in Christ which "maketh not ashamed," can only be the result of an enlightened and hearty reception of the truths of his blessed Gos-

pel, and a practical conformity to its injunctions. A mere uninquisitive acquiescence in the religion of our ancestors, or a barely speculative examination of the evidences upon which it rests, followed by an intellectual assent to their truth, will give us no saving interest in its provisions. We must experience its "power," that is, its spiritual efficacy upon our hearts, and its transforming influences upon our lives and conversations, if we desire to enjoy the consolations with which it abounds, or the holy confidence which, rightly received, it is calculated to inspire. Without this, whatever our other attainments, we shall be perpetually harassed by the conflicts arising out of a knowledge of our duty, and a fear of entering upon its strict performance. On the contrary, if we have obtained such a sense of "the excellency of the knowledge of Christ Jesus our Lord," as this holy Apostle possessed, like him, we shall "count all things but loss in comparison with it." Released from the entanglements of worldly prejudice, and the fear of men, we shall be enabled to "stand fast in the liberty, wherewith Christ has made us free." The apprehension of ridicule or reproach, will no longer deter us from an open avowal of our faith, and a regular attendance upon the ordinances of religion. Instead of being unconcerned spectators of the scenes transacted in God's holy temple, we shall feel delight in the solemn services of the sanctuary, and listen with sensibility and interest and affection to the "ambassadors" of heaven, "beseeching us, in Christ's stead, to be reconciled to God."

No remaining pride of our nature, no fear of the scorn of the frivolous, or the criticisms of the censorious, will prevent our "kneeling before the Lord our Maker," in the confession of our sins, and the supplication of his mercies, or deter us from an audible and solemn recitation of our appropriate portions of the inimitable service of the Church.

The Holy Eucharist, commemorative of the dying love of the Redeemer, will no longer pass by unheeded. We shall not be ashamed to let the world take knowledge of us, as the disciples of Christ, by a public evidence of our obedience to his command in its frequent celebration.

Nor shall we confine our religious exercises to the sanctuary of God. In our families, and in our closets, will the voice of thanksgiving and praise, the devout acknowledgment of our sins, and earnest supplications for mercy, daily ascend to the throne of God.

While we avoid the just imputation of spiritual pride by attaching no merit to our best performances, we shall not be ashamed to profess openly and unreservedly to the world around us, our reverence for religion, our love to God and the Redeemer, and our determination, by the help of his grace, to maintain "a conversation becoming the Gospel of Christ." Our Christian profession will be meek and unostentatious; but not so retired as to involve a violation of that precept of our blessed Master which requires us to "let our light so shine before men, that others seeing our good works, may glorify our Father who is in heaven." Let us imitate the holy boldness of the Psalmist: "My mouth shall show forth thy righteousness and thy salvation all the day. I will go in the strength of the Lord God. I will speak of thy testimonies before kings and princes, and will not be ashamed."

Let the infidel oppose, and the scorner deride. With the example of the great Apostle, and of thousands of martyrs and confessors since his day, their folly may induce our commiserations and our prayers; but it will not excite resentment, or deter from duty. "Blessed are ye" said our Saviour, "when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven." How encouraging this language from the mouth of him who spake as never man spake, to the resolute, consistent Christian! How dismaying his solemn declaration to the wavering and timid! How awful the declared consequences of their weak and undetermined course! "Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels."

THE CHRISTIAN WARRIOR.

Stand up ye saints, and boldly march
Against your mighty foes;
Your Jesus fought the hosts of hell,
And *conquer'd* when he rose.

Put on the armour of the Lord,
With truth gird up your loins;
No earthly armour is so bright,
Or with such lustre shines.

In vain the Prince of darkness strives,
To give a mortal wound;
Quench'd by the shield of *faith*, his darts
Fall harmless to the ground.

Stand fast in every evil day,
Stand, and your foes defy;
Victorious faith shall gain the field,
And all your foes shall fly.

Fear not—your Leader has subdu'd
The powers of death and hell;
Dying, he conquer'd all his foes,
And triumph'd when he fell.

From heav'n, see Jesus holds to view,
A bright immortal crown;
Fight on, for this shall grace your brow,
Whene'er your warfare's done.

WATCHFULNESS.

My soul, be on thy guard,
Ten thousand foes arise;
And hosts of sins are pressing hard,
To draw thee from the skies.

O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly ev'ry day,
And help divine implore.

Ne'er think the vict'ry won,
Nor once at ease sit down;
Thy arduous work will not be done,
Till thou hast got thy crown.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath,
Up to his blest abode.